



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

4450  
4



Educ 4450.4



Harvard College Library

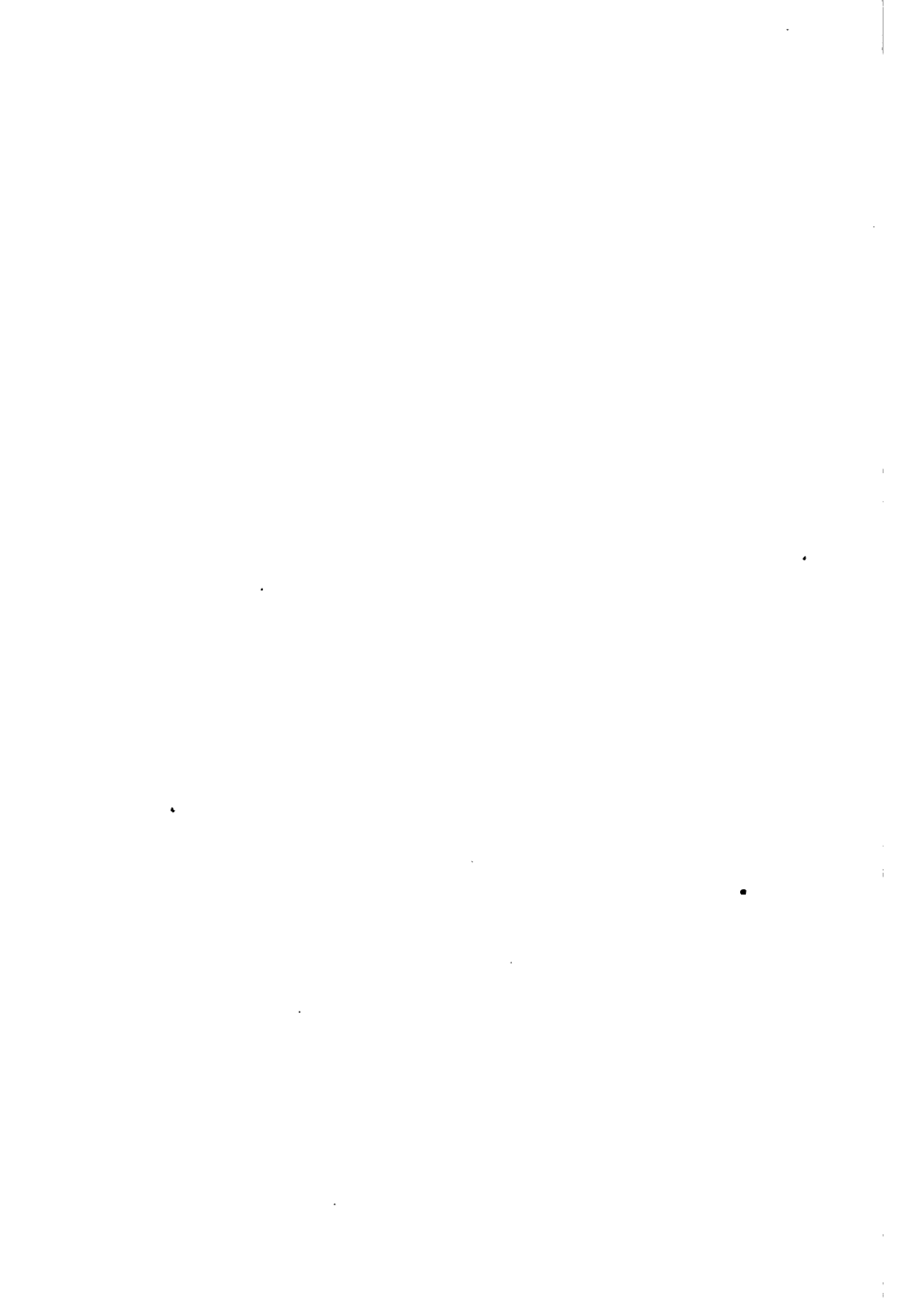
FROM

Narcisse Cyr

18 Feb. 1892.

Arvli

THE  
GREAT SCHOOLS  
OF THE  
PARIS LATIN QUARTER.  
By NARCISSE CYR.



Mr. Justin Winsor

Hommage de l'auteur.



6

THE  
GREAT SCHOOLS  
OF THE  
PARIS LATIN QUARTER  
AND THE NEED OF A SOCIAL AND CHRISTIAN UNION  
FOR AMERICAN STUDENTS IN THE  
FRENCH METROPOLIS.

---

By NARCISSE CYR,  
MINISTER OF THE GOSPEL, EX-PRINCIPAL OF THE FRENCH  
PROTESTANT INSTITUTE FOR YOUNG LADIES OF  
MONTREAL, AND LATE INSTRUCTOR IN  
BOSTON UNIVERSITY.

---

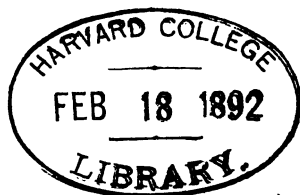
BOSTON :

1891.



~~IT. 6.611~~

Edue 41.50.4



The Author



[illegible]

1. Sorbonne. 2. School of Medicine. 3. Law School. 4. College of France. 5, 6, 7. Lycees St. Louis, Louis le-Grand, and Henry IV. 8. Ecole Polytechnique. 9. Superior Normal School. 10. School of Mines. 11. Cluny Museum. 12. Ste. Genevieve Library and College Ste. Barbe. 13. Mairie of the 5th Arrondissement. 14. Luxembourg Palace. 15. Pantheon.

THE GREAT SCHOOLS  
OF  
THE PARIS LATIN QUARTER  
AND  
THE NEED OF A CHRISTIAN UNION FOR  
AMERICAN STUDENTS.

---

I.

THE portion of Paris which, from time immemorial, has been called the *Quartier Latin*, is situated on the left bank of the Seine, directly opposite the island called *La Cite*, where are found the renowned cathedral of Notre Dame, the Hotel Dieu, the Palais de Justice, and other great monuments. Bordered by the river, which divides Paris in almost two equal parts, it is about a mile wide and extends up the same distance, to and over the heights which were known, in the Middle Ages, as the *Montagne Sainte Genevieve*. On this elevation now stands the *Pantheon*, the national monument dedicated to the great men of France.

The Latin Quarter, as far back as the 11th century, was celebrated for its great schools and learned teachers, who attracted students from all parts of the world, eager to receive instructions from such men as Guillaume de Champeaux, Pierre Lombard and Abelard, a professor of romantic as well as literary fame. The reputation of this learned district was greatly increased after the foundation of the University of Paris, in 1250.

This part of Paris is very different now from what it used to be, even forty years ago. I recall it to my mind as it was then, with its narrow and poorly paved streets, its miserable sidewalks, and its old damp houses. Prefect Haussmann has

changed all that. More than a thousand buildings were demolished during the Second Empire in that section of the French capital, and two fine boulevards, as well as beautiful streets, were opened. On both sides of these new thoroughfares, fine houses, seven stories high, were built under the direction and supervision of government architects, who have no mercy for unsightly structures.

In the midst of this extensive work of demolition and reconstruction, the great educational institutions which constitute the main feature of the University district, in Paris, have had their share. Great improvements have been made in their buildings, thanks to generous grants from Parliament, especially since the establishment of the Republic. The *Lycee Saint Louis* was the first of the great colleges to be rebuilt and modernized. The *Lycee Louis-le-Grand* is also renewing its youth, and bids fair to be much more beautiful than it was in its early days. The old Sorbonne itself is undergoing a transformation which is to be complete. The *Nouvelle Sorbonne*, a splendid edifice opened last year, gives us an idea of the palace which is destined to take the place of the present building, erected in the 17th century by Cardinal Richelieu, and rather worse for wear.

But the most extensive of the new structures are those of the School of Medicine, which, covering two acres of ground, are destined to meet the present needs of that famous institution. The amphitheatres for the lectures, the laboratories and the dissecting rooms prove that France is determined to maintain the honorable place she has so long occupied in medical science and surgery. It is no wonder that thousands of students now repair to Paris from all parts of the world to attend the courses of that great School.

Now, these outward signs of progress are only indicative of the still greater improvements in the departments of secondary and superior instruction in the French Metropolis. A brief account of the six departments of the *Academie de Paris*, and of some of the other great schools in which Americans are par-

ticularly interested, will show how earnestly the various Cabinets which have governed France these last twelve years have attended to their duties with regard to public education. They have all had the same patriotic aim, viz.: enlarging and improving public instruction, from the primary to the highest schools, under the general and thorough supervision of the Ministry of Public Instruction, which is as important, in the eyes of Frenchmen, as the Ministry of War, or any other departments of the general government of the French Republic.

## II.

My object in this *brochure* is to give an idea of the great schools of Paris which are of a particular, I may say of a practical, interest to Americans; I consequently omit *l'Ecole Polytechnique*, which trains engineers and superior officers for the army; and *l'Ecole Normale*, in which young men already bachelors in letters or science are prepared to be professors in the *Lycees* and *Faculties* (the superior departments) of the University of France. These are not only Government schools but national institutions, as West Point and Annapolis in this country. The School of Medicine, the Courses at the Sorbonne and the College of France, the Law School and the School of Fine Arts are the great educational establishments to which Americans are now attracted by the superior advantages offered gratuitously to students of every country, without distinction of sex, race, religion or color.

Let us commence with the Faculties or Departments of the Academy of Paris, which comprise :

1. The Faculty of Theology ;
2. The School of Medicine ;
3. The Faculty of Letters ;
4. The Faculty of Sciences ;
5. The Law School ;
6. The School of Pharmacy.

Three-fourths of the lectures of these different departments of this Academy are opened without any charge to students of all nations, as above stated. The other courses are reserved for students who intend to present themselves for examinations with the view of obtaining diplomas. These have to pay fees, as is usual in other Universities.

#### THE FACULTY OF THEOLOGY.

As the Faculty of Theology connected with the Academy of Paris is Protestant—a fact which will doubtless surprise most of my readers—American students having the Gospel ministry in view would do well to attend the courses of this institution a year or two. It has ten learned professors, representing both branches of Protestantism in France, the Reformed and Lutheran Churches.

As it is a Government institution, no creed is imposed upon the professors, who are thus allowed perfect liberty of investigation and belief, without the slightest fear of intruding *visitors*, presbyteries, or general assemblies. I am not aware that these teachers have abused the liberty granted to them.

A year or two spent in Paris would enable students to acquire, besides theology, the French language; to study French oratory, while hearing most eloquent preachers, both Catholic and Protestant. They would also receive a certain culture, and gather a stock of varied knowledge which would be exceedingly useful to them in the pursuit of their calling.

It may be added that excellent accommodations for board and lodging are furnished in the *Seminary* of this School for a thousand francs a year.

#### THE SORBONNE.

American graduates and others desirous of pursuing studies in Philology, Philosophy, Literature, History and any branch of Science, will find superior courses on all these subjects at the Sorbonne and College of France.

The word Sorbonne, since the organization of the University of France by Napoleon I., means simply the building in which the lectures of the Faculties of Letters and Science are delivered. It had a very different signification before the great French Revolution. Then it was not only the most prominent Catholic school to train up priests in Europe, but a Theological Inquisition which passed judgment on all persons and publications accused of heresy. The first Frenchmen who accepted the doctrines of the Reformation, in the 16th century, were condemned by that tribunal and sent to the stake. Later, its power was limited to pronouncing sentence on religious books, and finally, in 1789, it was abolished with many other Catholic institutions, while its extensive buildings were confiscated by the State. These were found convenient for the purposes of the two Faculties (Letters and Science) referred to, and appropriated for their accommodation in 1808. They have been used by them ever since. The old Sorbonne, re-erected by Cardinal Richelieu, is a quadrilateral building of about 500 feet long and 300 wide, with an ample court in the center. It contains halls for the courses of lectures of these two departments of the University, with the necessary laboratories and amphitheatres. It has also a fine reference library of 100,000 volumes for the use of the students.

As above stated, there has been recently added to the old structure a noble edifice called the *Nouvelle Sorbonne*, which is now the official seat of the Academy of Paris, containing its offices and accommodation for its *Recteur*. The lecture rooms of the new building are, of course, modern in every respect, to the delight of the numerous students of both sexes, as well as of different nationalities, who avail themselves of the superior instruction therein given "without money and without price."

To return now to the Sorbonne, not as a building but as an Institution that has played an important part in France, its history would doubtless be very interesting, but in this short sketch of some of the educational institutions of Paris, I can



only say that it was founded in the first half of the 13th century by a poor priest, who went to Paris from the little *commune* of Sorbon, in Champagne. His family is so obscure that its name is not known; his given name was Pierre. His was a very modest institution at first: it was simply destined to train up poor young men for the priesthood. Louis IX., better known as Saint Louis, took a great interest in this school and contributed freely towards its support. Its obscure founder soon added to his name that of his birthplace, so he became known as *Pierre de Sorbon*. Later on, the appellation of Sorbonne was given to this seminary, which became a most powerful theological school, the great bulwark of old theology against the invasion of modern ideas. It is a happy thing that it was abolished when France decided to break with the tyranny of the old *regime*. As the principal representative of religious intolerance and cruel persecutions, it was doomed to fall, but its buildings were preserved, and for eighty years its halls have resounded with truths that would bring the old Sorbonnists out of their graves if they could hear them.

#### THE COLLEGE OF FRANCE.

The courses at the College of France treat of the same subjects as those of the Sorbonne, with some additions, and are generally more popular. While ladies have been only recently admitted to the lectures of the Sorbonne and the School of Medicine, the College of France opened its doors to them many years ago. It was founded by Francis I. in 1530, and commenced with a few Professors of Philosophy, Latin, Greek and Hebrew. The study of the two latter languages was excluded at that time from the University of Paris, because it led to the reading of the Bible in the original, a thing which was very obnoxious to the Sorbonne. The College of France has so developed that it has now forty professorships, and embraces the whole range of human knowledge. As this institution is under the immediate direction of the Minister of Public

Instruction, it has always been easier to introduce into its courses new branches of learning. It has been, so to speak, the vanguard of higher education in France, encouraging original researches and popularising the new discoveries of science.

Some ten years ago a chair of comparative religions was established and given to a Protestant minister, M. Albert Reville. This is certainly very significant. I may add that the Government has had reason to be proud of this appointment. Professor Reville, one of the most learned men in France, a perfect gentleman, as well as a Christian scholar, has greatly honored this new chair. He lectures twice a week to an audience that is really large, considering the subject. This professor exerts a great and beneficent influence in the College of France, and at the School of High Studies (*Ecole des Hautes Etudes*), a new institution destined to crown the various departments of superior instruction in France.

Another professor of the College of France enjoying a world-wide reputation is Ernest Renan, whose lectures are deeply interesting, although they attract only a limited number of students and visitors. The Hebrew language and Biblical Literature are not popular subjects, and yet, treated by that great scholar, they are made luminous not only to the students, but even to the hearers unacquainted with the language in which the Old Testament was written.

The learned professor sits at one end of a long table around which his class is grouped, each student having a Hebrew Bible, and attentively following the instructor as he reads the sacred text, translates and comments upon it. Besides the class, there are generally from thirty to forty visitors who repair to that classroom mainly to see a man of great renown and whose works have caused considerable discussion in every civilized country. Whatever opinions may be entertained of Renan's *ideas*, no one can hear him in his class without being impressed with his

learning and great talent in bringing out most instructive lessons from the Old Testament Scriptures. It should be added that his modesty equals his scholarship.

#### THE SCHOOL OF MEDICINE.

The School of Medicine, which had progressed very little under the Second Empire, and consequently had been put in the shade by similar institutions in other countries, has been much improved since the establishment of the Third Republic, especially during the last ten years. Its greatly enlarged accommodations, referred to above, will give an idea of these developments. It has now over 5000 students, representing all parts of the world, and among these a large number of ladies from Russian Poland, North and South America and other countries. Some of these ladies have passed most successful examinations, thus opening the eyes of man to the possibilities of women.

#### THE SCHOOL OF PHARMACY.

The School of Pharmacy furnishes instruction in keeping with the other great schools, and a course taken there would doubtless be of great value to persons aiming at a high degree of proficiency in this important branch of science. The frequent cases of poisoning through the negligence or ignorance of druggists in this country, point to serious defects either in the study of pharmacy or in the examinations now required in the United States for the business of pharmacist. The future teachers in American Schools of Pharmacy would do well to avail themselves of the advantages now offered by Paris and other European cities in order to bring about the needed improvements and remedy great evils.

#### THE SCHOOL OF LAW.

The Law School comes next to the School of Medicine as to the number of students, and maintains its high standing.

Although ladies are not excluded from its courses, very few as yet have dared to brave public opinion, which, in France, is decidedly opposed to women preparing for the bar. A Roumanian lady, however, has broken the ice by passing, last year, brilliant examinations in Paris and obtaining a high class degree in law. This lady's object in securing a doctor's degree in law is most praiseworthy: it is to plead the cause of the widow, the fatherless, the weak generally, in her native land, and that simply as a labor of love!

### III.

A few other Schools need only to be mentioned. The School of Fine Arts is very much appreciated by Americans, hundreds of whom owe their success to that celebrated institution. In order to be admitted to its courses, Americans have only to secure an introduction from their Minister in Paris. Its instruction is entirely gratuitous, like the three-fourths of the courses of the University proper. Advantages of no small value are also found outside of this School. Great artists, for the love of art, are willing to teach, without remuneration, classes organized by Americans and others. This may seem strange, but is not less true.

Persons desirous of making historical researches would find all the instruction they need at the *Ecole des Chartes*, in which the teaching of "old French," as well as the other studies, is very thorough and practical. Students who receive diplomas from this institution can easily obtain positions as librarians or keepers of the archives of the *Departments* in France. Graduates of this school would doubtless be appreciated in this country also.

Another institution whose courses may be useful to Americans is *l'Ecole des Sciences Politiques*. The regular course lasts two years, embracing all the subjects that a public man ought to know, particularly what relates to finance, diplomacy and

history. The instruction in this establishment, as its title indicates, is scientific as well as practical.

The *Museum d'Histoire Naturelle*, situated at the *Jardin des Plantes*, has regular courses on all the branches of natural science, given by the most eminent *savants* of France. It was in this institution that the venerable Monsieur Chevreul, who died two years and a half ago at the ripe age of 103, taught over 70 years; it was only when he reached his 98th year that he asked for an assistant!

This great school has new buildings, with fine halls, laboratories and rich museums, all admirably adapted to make the instruction of the professors clear, interesting and profitable. The *Jardin des Plantes* is a zoological as well as a botanical garden, and is in itself exceedingly interesting. To study natural science with such surroundings and with the aid of rich collections is certainly both delightful and profitable.

There are other schools of which I might speak, such as *l'Ecole des Langues Orientales Vivantes*, whose title sufficiently defines its province; *l'Ecole du Louvre*, with a programme embracing art and antiquities; and several others, but as they do not interest Americans particularly, I omit them. I must, however, mention the colleges for girls, three of which have been lately established in Paris. (Fifty of these institutions have been opened in the provinces.) This is a new departure in French education, and likely to have more influence on society than any other innovation. Until nine or ten years ago, young girls were dependent on the convents to acquire even a superficial education. Now, in these colleges they can study the same branches that are taught in an American English high school, and, at the same time, receive a practical training which will prepare them to become good wives, mothers and economical house-keepers.

The French Government has, these ten years past, spent millions for the erection of these institutions, some of which are palaces, with apartments for the teachers, flower-gardens,

fountains, etc. Tuition is charged in these schools, and thus, once established, they are made largely, if not entirely, self-supporting.

Another class of schools whose advantages are almost exclusively enjoyed by French youths are the *Lycees*, which deserve at least a mention. These are always classical institutions, supported by the Government, while a college does not generally teach the dead languages and is maintained by the town or city in which it is established. In Paris there are seven great lycees and three colleges, with two hundred professors and ten thousand scholars. The great majority of these pupils board in these establishments and are under very strict discipline. They are from ten to eighteen years of age, the course of study lasting eight years.

These institutions prepare for the degrees of bachelors in science and letters, but do not grant diplomas. These are obtained after passing examinations by a Board of Examiners, appointed by the University Council, and composed of men totally unacquainted with the candidates. A quarter and sometimes nearly one-half of these candidates are rejected at their first trial, and must return to the lycees to be prepared for another examination; a certain number of that class fail again, and have to sustain a third examination before obtaining their diplomas. Some, after repeated failures, give up the contest. These are called *fruits secs* (dry fruits); they generally give up the idea of entering the liberal professions, which are opened only to the possessors of two or three University degrees.

It must be added that, besides the lycees and colleges, there are in Paris a large number of private classical schools, in which five thousand scholars are said to receive instruction. Many parents prefer these institutions, as their mode of life resembles more or less that of the family, whilst the *regime* of the lycees is largely military.

From the above particulars, although imperfect, concerning the great schools of the Paris university quarter, it can easily

be inferred that these institutions offer exceptional advantages, and that on the most liberal terms, to all persons desiring instruction on almost any subject. It is no wonder that so many students now flock to Paris from every part of the world, and that the United States are more largely represented in the Latin Quarter of the French Capital than any other country. It is to do good to these American students, by establishing for them a social, literary and moral home or center, that the following Union has been planned. As will be seen, it is approved by many prominent men, and, on account of its evident usefulness, should appeal to all Americans desirous of benefiting their fellow-countrymen abroad.

#### IV.—PLAN OF A CHRISTIAN UNION FOR AMERICAN AND OTHER STUDENTS IN PARIS.

I have been deeply impressed, for several years, with the idea that there ought to be established in Paris a Christian Union for the benefit of the American and the other students of the University, the College of France, the School of Fine Arts and the other institutions of the wonderful city which is now, without contradiction, the greatest educational center in the world. My late visit to Paris has convinced me of the great need of such an institution.

The large majority of these students, who number over ten thousand, coming either from provincial towns in France or foreign countries, are more or less strangers in Paris. This is particularly the case with Americans, who feel more deeply than others their great isolation. It is not strange that thus deprived of the influences which surrounded them at home, some seek diversion and amusements which expose them to many temptations and, alas! sometimes lead them astray.

Now, to these students a literary, social and Christian association such as the one proposed, giving agreeable entertainments and instructive lectures, having a pleasant reading

room with American newspapers and periodicals, forming a center of moral influences, as well as of practical information, would certainly prove a most helpful institution,

First I would endeavor to group together the American students of both sexes; then enlist the interest of the French Protestant students, and gradually reach some of the representatives of the twenty-three other nationalities found in the Latin Quarter. Of course, American students in Paris should fraternize with the representatives of Great Britain in that city, who would be especially invited to join them in the religious services and social entertainments. This Union might become gradually international, cultivating mutual respect among the different nationalities referred to on the line of that ideal fraternity dreamt of by a French poet when he said :

" Formons une Sainte Alliance  
Et unissons nos cœurs."

I may be allowed to say here that my wife, who is an American and a graduate of Elmira College, fully sympathizes with me in this enterprise, and would be useful in many ways to the American lady students. These are already numerous, and their number will increase more and more when it is fully known that the doors of the University and other educational institutions in Paris have been as widely opened to women as to men, both sexes enjoying the same rights with regard to attending lectures (three-fourths of which are *gratuitous*) and obtaining diplomas.

I am promised the most cordial co-operation of several of the professors of the University, among others of M. Albert Reville, who will, with an equal number of Americans, constitute the Committee of Management under which this institution is to be placed immediately on my arrival in Paris.



## RECOMMENDATIONS.

We are very glad to commend the plan which Mr. Cyr has so well explained in this paper. No one can spend much time among the students in Paris without seeing the value of such a Union and the need of it at this time.

EDWARD E. HALE.

C. C. EVERETT, Harvard University.

E. H. CLEMENT, Editor of "The Transcript."

JULIUS H. WARD, of the Episcopal Church.

EDWARD H. HALL, First Parish, Cambridge.

CLARENCE FOWLER.

FREDERICK B. MOTT, Ind. Cong. Ch., Salem.

EDWARD A. HORTON, Second Church, Boston.

WM. H. FISH, JR., First Parish, Dedham.

E. A. COIL, First Cong. Society, Westboro.

LEWIS G. WILSON, Hopedale Parish.

M. J. SAVAGE, Church of the Unity, Boston.

BOSTON, *October 30th, 1890.*

From an acquaintance of fifteen years I feel confident in Prof. Cyr's ability to carry out his project.

WM. H. BALDWIN,

President of the Y. M. Christian Union of Boston.

BOSTON, *November 3d, 1890.*

We join in cordial approbation of the movement proposed by Mr. Cyr. Such a Union as he contemplates cannot fail to be of value to many students residing in Paris.

E. H. CAPEN,

President of Tufts College.

I fully concur with President Capen in the above.

G. H. EMERSON,

Editor of "The Christian Leader."

I am much pleased to hear of your interesting project of a "Christian Union" in Paris. I need hardly say that the plan seems a most useful one, and that I wish you all success.

JOSEPH MAY, Philadelphia.

I have much pleasure in saying that Rev. Narcisse Cyr addressed an audience in the Unitarian Church of Chelsea upon the Liberal cause in France. His lecture was most instructive and entertaining. Mr. Cyr's project to found a Liberal Christian Union is one that must commend itself to every one that becomes acquainted with its character and purpose, and we wish him success.

ALFRED W. MARTIN,  
Minister of the First Unitarian Church, Chelsea.

Mr. Cyr has interested and instructed a congregation of the North Church with an address upon Protestantism in France, and, as well from his representations as from the known success of our Christian Union in Boston, I can commend the enterprise he has in hand as well worth trial.

EDMUND B. WILLSON.

SALEM, *November 26th, 1890.*

The project seems to promise much good.

A. A. MINER.

It seems to me that the project of Prof. Cyr should appeal with peculiar emphasis to liberal-minded Americans.

E. L. REXFORD,  
Pastor of Universalist Church, Roxbury, Mass.

Having acquainted myself with Mr. Cyr's plans for a liberal mission work in the students' quarter in Paris, I most heartily concur in the above recommendations.

WM. J. POTTER,  
Pastor of First Cong. Church, New Bedford.

The Rev. Theodore C. Williams ; Drs. Bolles and Eaton, of New York ; Rev. Dr. J. H. Allen, of Cambridge ; Rev. Bradley Gilman, of Concord, N.H. ; Rev. J. H. Clifford, of Germantown, Pa. ; Rev. A. S. Garver, and Stephen Salisbury, Esq., of Worcester, have expressed their sympathies for the contemplated institution, the latter accompanying his approval with a subscription of \$300 towards the object.

## ENCOURAGEMENT FROM FRANCE.

Hearing last Summer that a Committee had been formed in Paris, under the auspices of the University, to encourage foreign students to avail themselves of the great educational privileges offered in the French metropolis, I wrote to its secretary, M. Paul Melon, to inform him of my plan of a Social and Christian Union for the American students in Paris, asking him if the new Committee would be willing to give their patronage to such an institution. I received the following encouraging answers :

*Extracts from Letters by M. Melon.*

"PARIS, June 28th.

"Yesterday, at the meeting of the Committee held at the Sorbonne, under the presidency of M. Greard, the Rector of the Academy of Paris, I read the letter you addressed to me. I hasten to say that the Committee listened to it with the deepest interest, and will be most happy to give its moral support to every effort having in view the establishment in Paris of an institution calculated to group the American students together . . . ."

A month later M. Melon wrote me again, as follows :

"DEAR SIR,—In a subsequent meeting (of our committee) I communicated your letter to some of my colleagues who had not heard it read, and I am happy to inform you of the excellent impression it has made upon them. We should be most happy, dear sir, to have you carry out your plan, and we are ready to give you all the moral aid that you can desire. . . ."

"I belong, as you do, to the Reformed (Protestant) Church, and consequently you can understand that your project has my deep sympathies, and that I will do all in my power to aid you."

*Besides co-operation from the University professors in the management of our future Union, in the way of lectures and causeries, I have also the promise of one of the halls of the Sorbonne for larger meetings of students than those held at our own rooms.*

*Extract from a Letter by Prof. Albert Reville, of the College of France.*

"In thanking you for the particulars you give me upon the object of the institution you wish to establish, I will commence by saying to you that I find this an excellent idea. I have observed that the Anglo-Americans in foreign countries feel the necessity more than others of being grouped together. . . .

"This (Christian Union) would also be a guarantee to parents who fear for their children a residence in Paris, the dangers of which are exaggerated, inasmuch as they are no greater than those of London, Berlin or Vienna, and whose educational advantages are not as great as those in Paris.

"If you think, then, that my name could contribute to the success of your enterprise, and that I can render some service as member of the committee you intend to organize in Paris, I give it to you with very great pleasure."

These tokens of sympathy and promises of co-operation are certainly very gratifying. No such encouragement has ever been offered to any one before. Shall we not avail ourselves of them?

As the French Government provides in its great schools free instruction to foreigners, as well as to natives—privileges that 1000 Americans are enjoying at the present time—and professors of the University show a special interest in these students, offering to do all they can to make them feel at home in the "Quartier Latin," we ought certainly to be willing in this country to fulfil our part, namely, to contribute the sum necessary to sustain an institution designed to provide for these young men and young women social and other advantages, without which they fail to reap the full benefit of their residence in Paris.

Through this institution, American students, besides the other advantages offered, will become acquainted in the most pleasant manner with professors of world-wide reputation, a privilege they have hitherto enjoyed to a very limited extent. It is a well known fact that students may a long time attend the lectures at the University without having a single opportunity of being introduced to any of their professors. The

contemplated organization will also be a social link between American and French students, and thereby of special benefit to the former as well as useful to the latter.

### THE SUM NEEDED.

*Now, as to the practical question of expense, I can state that, after personal and full inquiries, three thousand dollars are sufficient to establish such an American center of beneficent influences in the Paris University Quarter, and keep it up one year, on a modest scale, it is true, but sufficiently ample to meet the wants of the students at first.*

The sums already subscribed towards this object and the interest manifested in its success, warrant the hope that the amount named may be secured in a few months.

Donations are solicited, and will be received with gratitude.  
Address :

NARCISSE CYR,

Care of Rev. E. E. Hale, D.D.,

“ Lend a Hand ” Office,

4 HAMILTON PLACE,

BOSTON, MASS.

*C. B. Wells & Co., Printers,  
Springfield, Mass.,  
U. S. A.*

# MORAL AWAKENING IN FRANCE.

---

BY NARCISSE CYR.

---

Since my return from France, I have often spoken, in my discourses and the press, of the remarkable spread of Protestant thought, as well as of the wonderful development of education in that country. I never dared, however, to do so as fully as I wished, for I was always afraid to be considered a fanatic, an enthusiast, as certain persons are wont to call men who show deep interest in anything. I hail, consequently, with very great pleasure the utterances of Americans respecting not only the reform movement in education, but also the earnest moral spirit which permeates that great educational reconstruction. The following significant extracts from the "Editor's Table" in the February number of the *New England Magazine*, will, I am sure, be read with great interest: —

"There is, to our thinking, no intellectual movement now to be witnessed on the face of the earth more significant and inspiring than the present movement among the younger French thinkers, described by Madame Blaze de Bury in a recent number of the *Contemporary Review* as "The Spiritualization of Thought in France," and by Vicomte Eugène Melchior de Vogüé in the last number of *Harper's Magazine* as "The Neo-Christian Movement in France." To most American readers these articles have undoubtedly come as a surprising revelation. Many of us have a very poor and defective acquaintance with the intellectual, social and scientific life of France as compared with our acquaintance with Germany and England."

The educational reforms naturally preceded the moral awakening. At the close of the late war with Germany, France felt terribly humiliated. Cast down, but not destroyed, she went to work with a courageous heart and astonished the world by her powers of recuperation. When once on her feet, and conscious of being a Republic, she inquired into the cause of her defeat, and soon discovered that it was due to the superior general education of her enemies, quite as much as to the better organization of their troops. France, then, resolved to have an army inferior to none and a system of education in keeping with her former reputation. *She has wonderfully succeeded.* I am glad to learn that Dr. Stanley Hall, President of Clark University, "would probably say that in respect of organization, of method and conception, the educa-

tional system of France stands to-day ahead of that of Germany." But here I wish simply to point out, by a few more extracts, the moral revival in a country which certainly deserves a more sympathetic attention from Americans than it has generally received hitherto.

"And what President Hall and others have been showing us, says Mr. Edwin D. Mead, with respect to French education, Madame de Bury and M. de Vogüé show us with respect to almost every field of French intellectual activity — everywhere new life and better life, deeper life, more aspiration, more seriousness, and spirituality. The materialism and the Voltairianism, the worldliness and frivolity that characterized so much in French life under the second empire, as they have characterized so much in it at other times, that they are apt to leap first to mind at the mere word French, are yielding, if these earnest reporters read the signs of the times aright, to a profoundly idealistic and religious view of the world, and of men's offices and relations in the world. It is not claimed that the bulk of the French nation is affected by this new movement; but it is claimed that the intellectual *élite* of the young generations, the nucleus of high culture wherein the directing ideas of the future are being elaborated, is affected and controlled by it."

It must be observed that this moral awakening is principally found among the students of the University of France in Paris, and it is largely due to Prof. Lavissee, who has evidently a blessed mission to the students of Paris. His soul has been set on fire, and, consequently, he has kindled and continues to kindle in the souls of his hearers, at the Sorbonne, an hitherto unknown enthusiasm for that which is lofty and uplifting. Comte de Vogüé's efforts are in the same direction. Let us hear him speak:

"If foreigners content themselves," says de Vogüé, "with listening to the rumors of Paris and taking a superficial view of France, if they derive their information from the artificial literature of the boulevard, from the noisy rehashes of the newspapers, and from the antiquated speeches of the politicians, they may well believe that nothing has changed. But if they would take the trouble to live with the professors and the students, to read serious publications, to follow the lectures of the Sorbonne, and sit on the benches of the schools of law and of medicine, they would at once discern the silent labor that is going on within the brain of the nation, in the intellectual centre whence the influences of the future will start." "In literature," says M. de Vogüé, "these new comers declare themselves disgusted with naturalism and scandalized by dilettanteism. They require their writers to have seriousness and moral inspiration." Noting the deep new religious feeling which marks the movement, he says:

"It is the antiquated sarcasms of Voltairianism that are nowadays received with smiles and shrugging of the shoulders; disrespectful attacks upon religion irritate the young Frenchmen of the present day as something old-fashioned, and as an evidence of bad taste and weak-mindedness."

"The professors who are most eagerly listened to are those who, like MM. Brunetière and Faguet, battle with a sort of irritation against the spirit of the eighteenth century." In politics, these young men, he tells us, "are almost all socialists, if we understand by that word a sympathy, more or less reasoned and more or less active for the actual efforts of the working classes."

Let us conclude these deeply interesting extracts with the following:

"All that we read of the character and many-sidedness of this remarkable movement fortifies our conviction of the truth of the recent prophecy of Alexandre Dumas, that France is "assuredly on the eve of a mental and moral uprising such as has never yet been witnessed." In every department of French intellectual activity we find the heaven working. M. de Vogüé got his own first inspiration from the great Exposition, having his eyes opened to the deep spiritual meaning of the new industrial era, and of what the conquest of the forces of nature will accomplish for the human mind and for human society. Ernest Lavisse is the prophet of the new movement in education, a French Arnold of Rugby, interpreting history and the past to the young men of the universities, and to the thousands whom he is organizing in his "International Association of Students," with a philosophical grasp and a kindling power which command them to their duties in politics and the present with a devotion and enthusiasm almost unexampled in modern university life. Emile Faguet and Charles Richet and M. de Beaurepaire and Paul Desjardins and M. Lasserre—and the list might be extended—make the new life felt in poetry, in romance, in jurisprudence, in journalism, and in every intellectual province. "The tendency towards the spiritualization of thought in France," concludes Madame de Bury, "is manifest and strong, and is rapidly becoming universal; her men of action, in common with her men of thought, are hailing with enthusiasm the union of Labor with Science, of Science with Imagination, and of all with each in the true and hearty love of Humanity." Surely here is painted a remarkable contrast to the materialism and worldliness, to the positivism and skepticism, the social frivolity and the literary filth which were so largely in the ascendant in the France of Louis Napoleon."

I am glad to add that the co-operation of Prof. Lavisse has been secured, through Prof. Réville, for our contemplated Social and Christian Union. These two eminent men will serve on the committee to which are to be confided the management of the institution in question. This is certainly very encouraging. The following letters are not the less so:—

## THE NEW ENGLAND MAGAZINE,

NO. 20 BEACON STREET.

BOSTON, MASS., January 11th, 1892.

MY DEAR SIR:—I have read with very great interest your little pamphlet on the Great Schools of the Paris Latin Quarter, and your plan for the establishment of a Social Union for American Students in Paris. I am glad to



learn of anything which will make the residence of American students in Paris at the same time more agreeable and more attractive.

The remarkable intellectual and moral revival in France, and especially in French educational circles, so impressively reported by Madame de Bury and M de Vogüé, in recent numbers of the CONTEMPORARY REVIEW and HARPER'S MAGAZINE, is something which it will be the highest benefit for American Students to become more intimately acquainted with and feel its inspiration and force. We have given too little attention of late to the intellectual life of the great European Republic.

It is time that we studied French political and social thought more closely, and that we learned more of the wonderful reforms which are being effected in the system of French education. I am glad that the stream of American Students to Paris is at this time increasing. Anything that you can do to make it more home-like for them, while they stay there, to profit from the noble influence and instruction of Ernest Lavisse and his fellow workers, will, I am sure, be a real service to both of the Republics which you love and in which you are equally at home.

Yours sincerely,

EDWIN D. MEAD.

---

BUREAU OF EDUCATION.

WASHINGTON, D. C., January 26th, 1892.

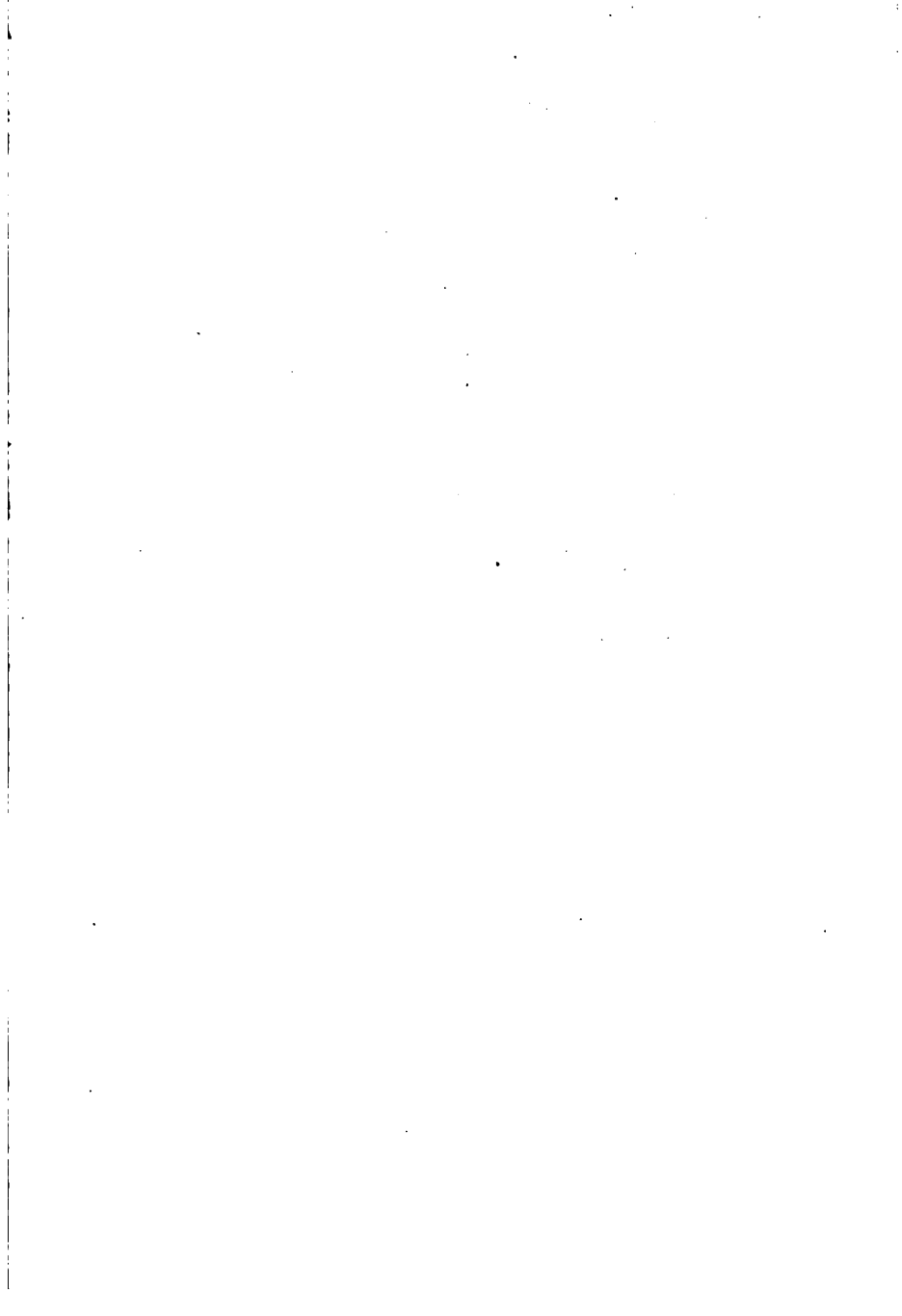
REV. NARCISSE CYR,

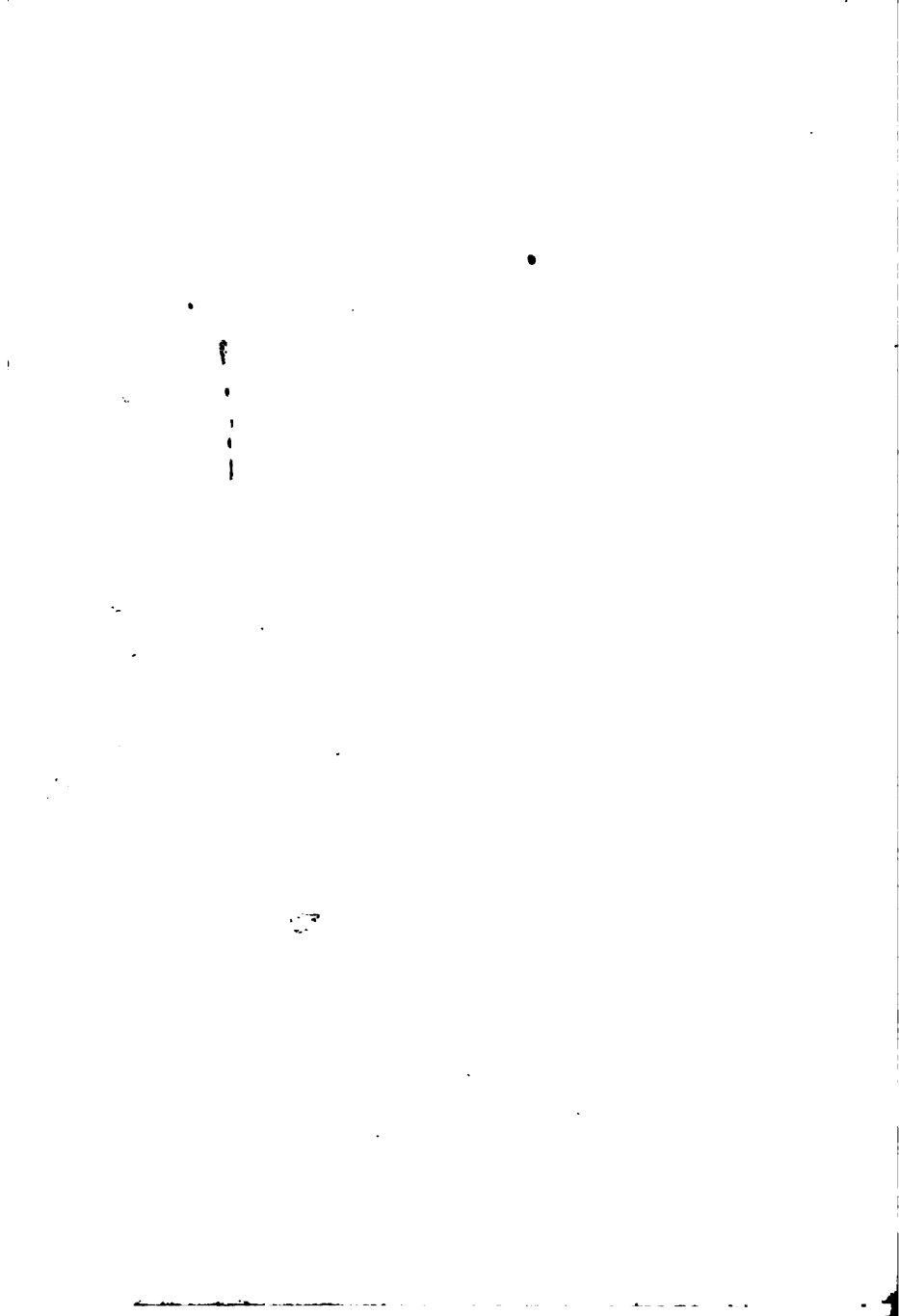
MY DEAR SIR: — Many thanks for the two copies of your very interesting brochure on the great schools of the Latin Quarter. I have placed them in the Library of this Bureau of Education, after reading. It seems to me that your proposal of a mission in Paris in the region of the Latin Quarter, with a view of uniting the American students who flock thither to attend the great schools of France, is a feasible one and one that appeals in a strong manner to every true friend of education and religion. I sincerely trust that you may be successful in securing the means for its support.

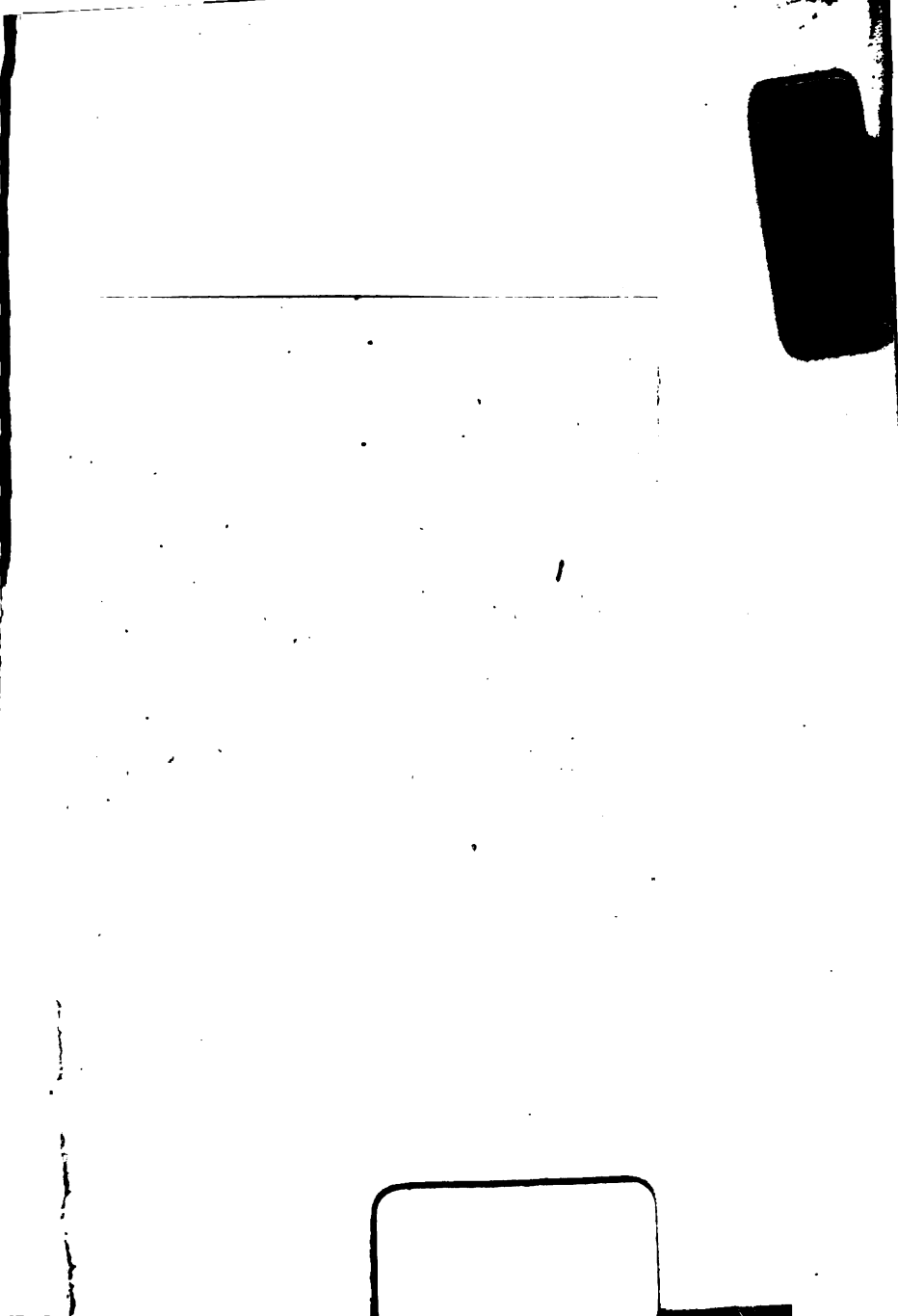
I send you to-day a copy of our new report.

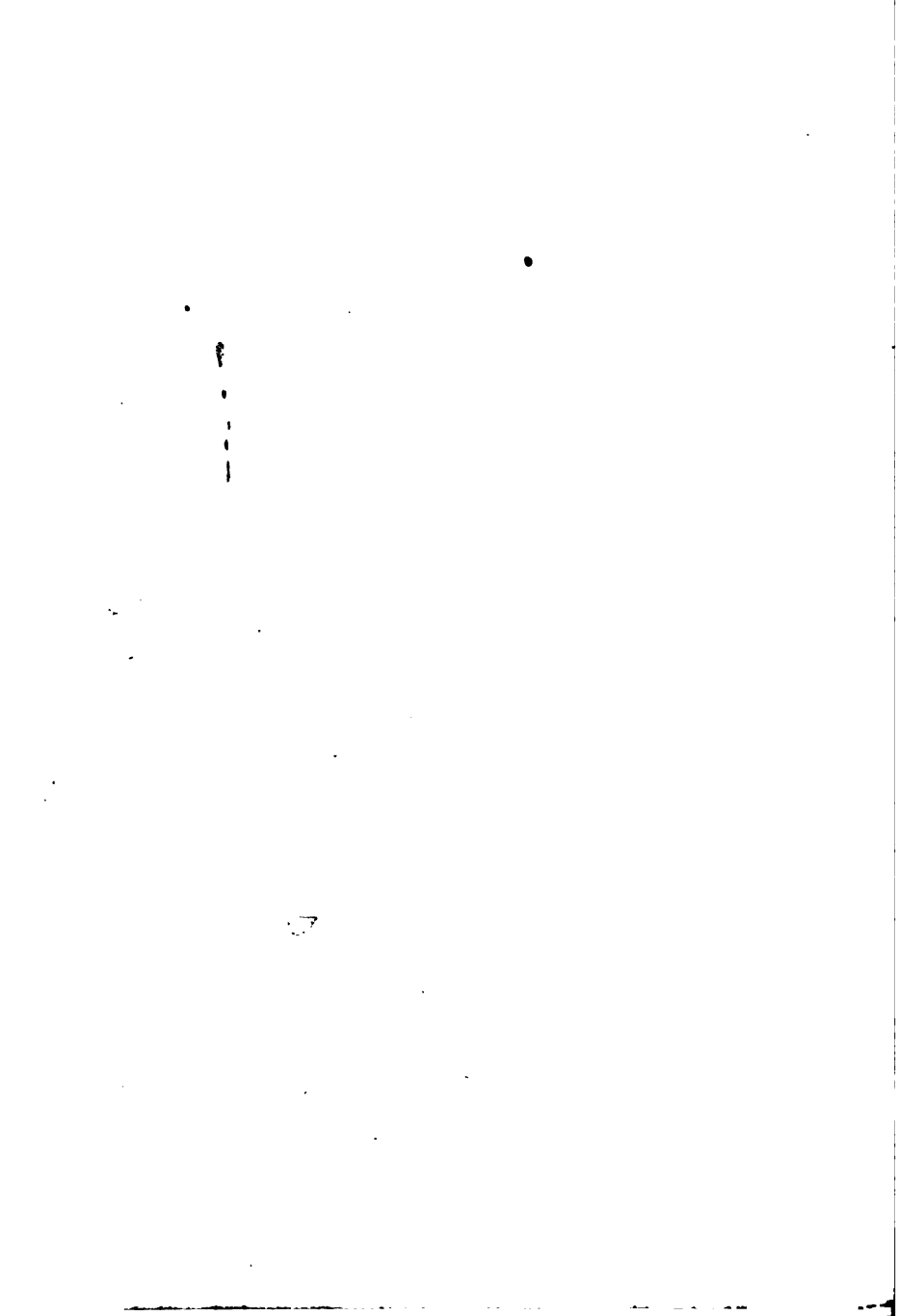
Very respectfully,

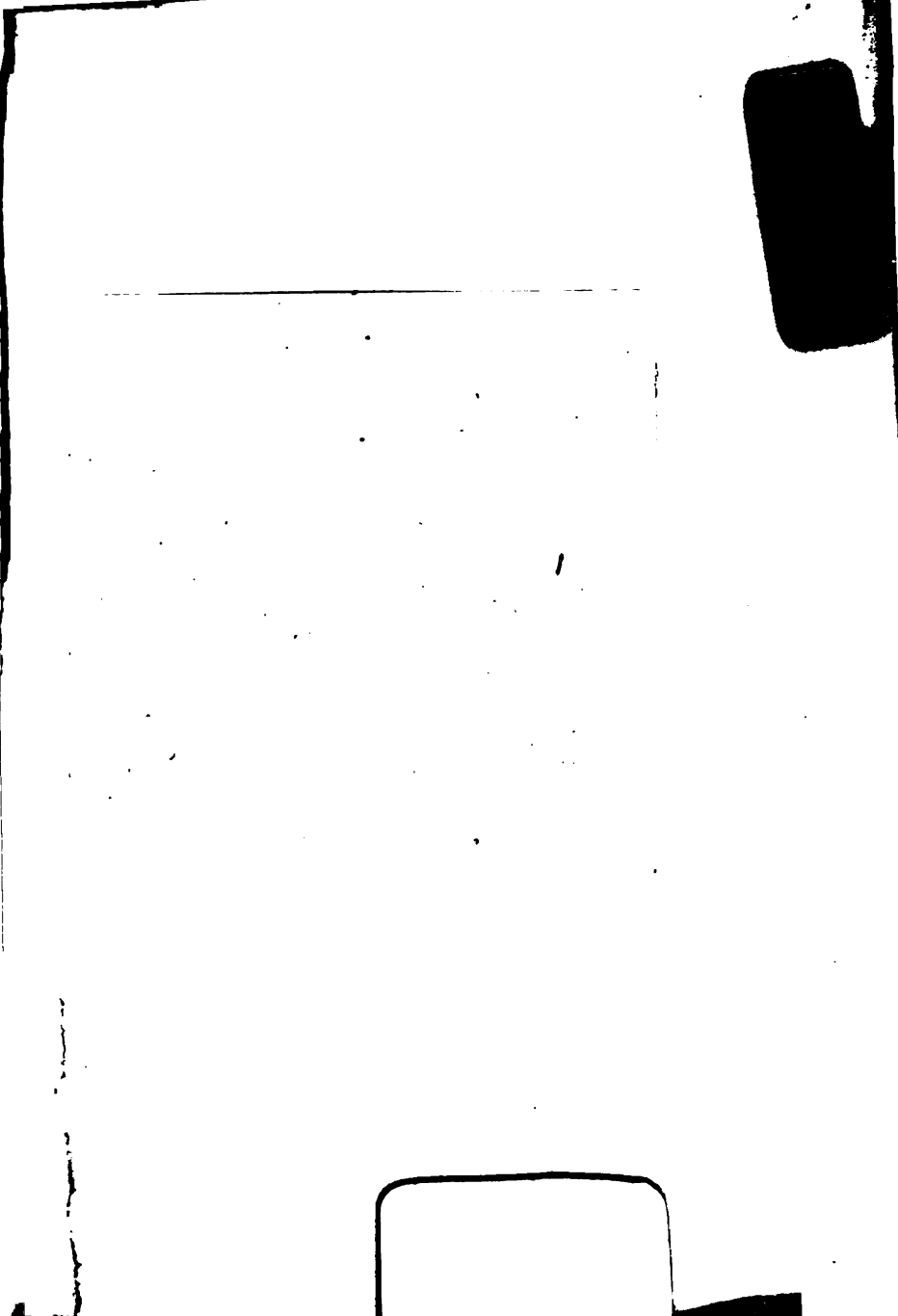
W. T. HARRIS,  
*Commissioner.*

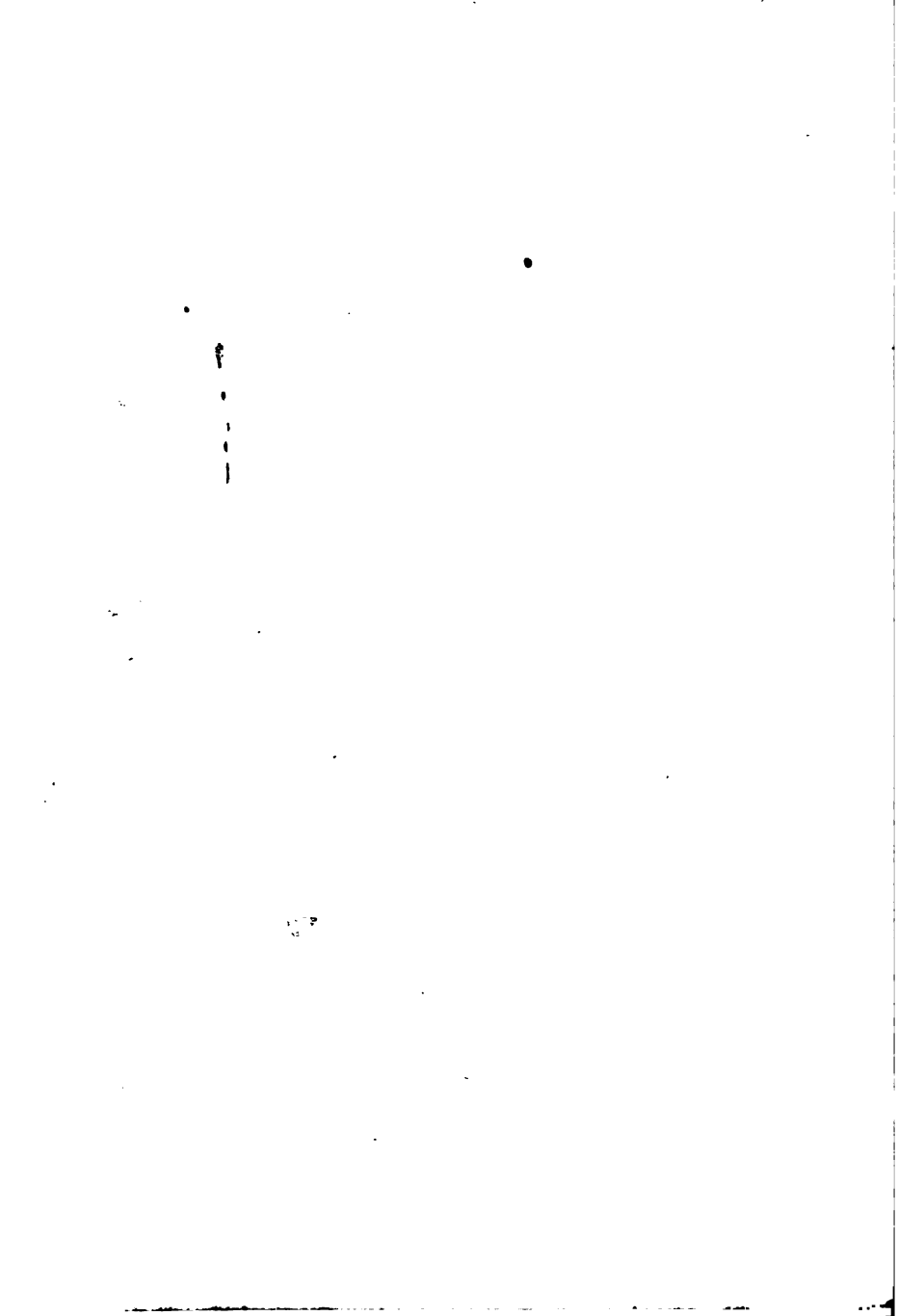


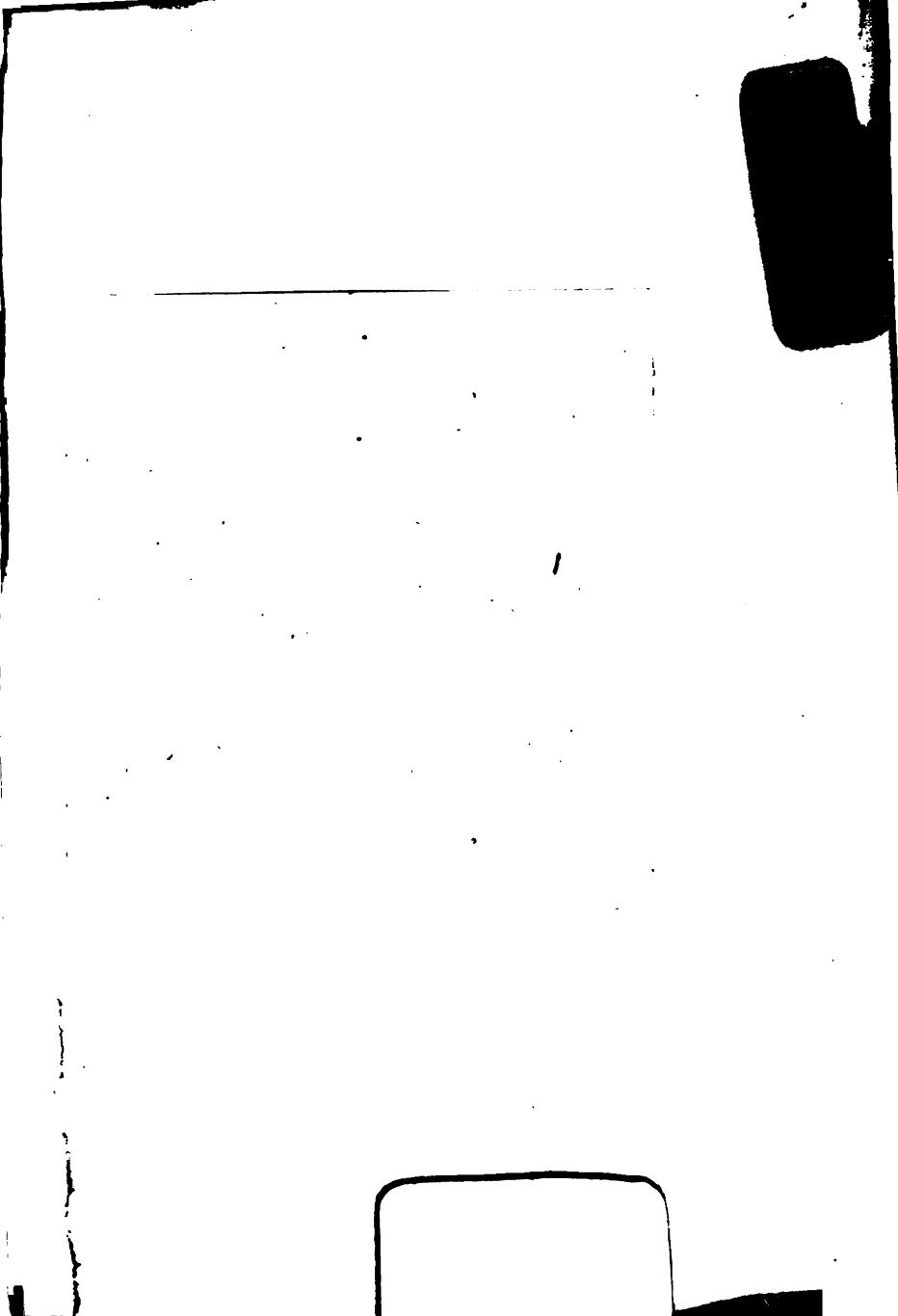




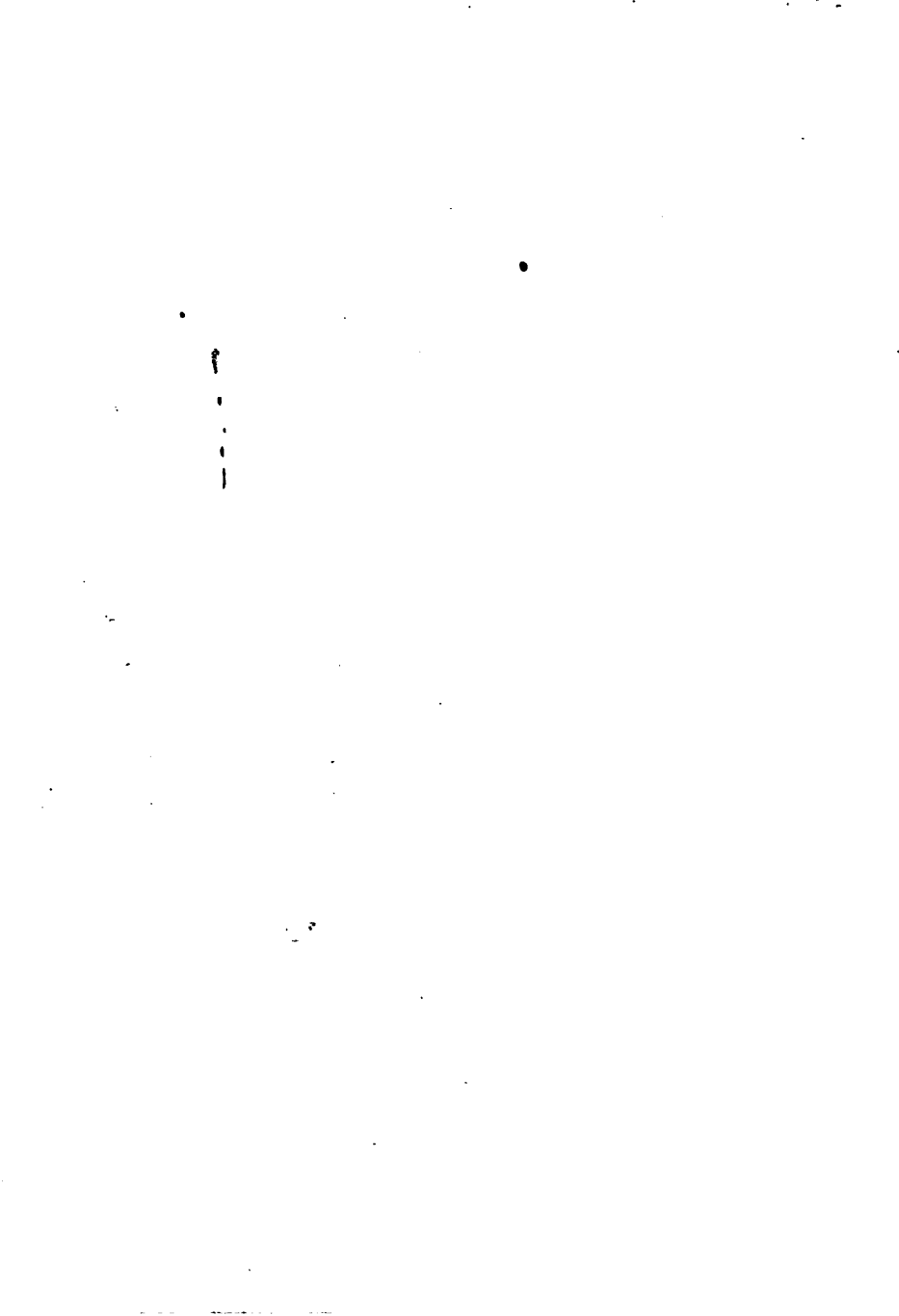














Educ 4450.4  
The great schools of the Paris Lat  
Widener Library 004519768



3 2044 079 764 973

